A

SERMON

Preached before the Honourable

Houſe of Commons,

January 30. 1692.

By Richard Bynns, Fellow of *Trinity Colledge* in *Cambridge*, and Chaplain to his Grace the Duke of *Somerſet*.

In the *SAVOY*.

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Mr. *Bynn's* SERMON

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Mercurii primo die Februarii. 1692.

ORdered, *That the Thanks of this Houſe be given to Mr.* Bynns, *Chaplain to his Grace the Duke of* Somerſet, *for the Sermon by him Preached before this Houſe, at St.* Margarets Weſtminſter, *upon the* 30th. *Day of* January *laſt; And that he be deſired to Print the ſame, and that Mr.* Hen. Boyle *and Sir* Orlando Gee, *do acquaint him therewith.*

Paul Jodrell.
Cl.Dom.Com.

A SERMON

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Isa. 57. The former part of the first Verse.

The Righteous Perisheth, and no Man layeth it to Heart.

THese Words of the Prophet, are an upbraiding of the *Jews*, for a Supine Wretchedness of Temper, in being wholy unconcern'd, for the loss of Eminent Good Men: And indeed, such an Insensibility it is, as draws this Reproach along with it, to have for it's Parent, a Prophane Dissolute Age, Reigning in a general Corruption of Manners.

And when Impiety comes to this height once, when Vice and Diſorder bear a general Sway, what wonder is it, if there be no miſs of Vertue, no Concern for the loſs of the good Man? *The Righteous Periſheth, and no Man layeth it to Heart.*

Theſe Words may ſeem in the Opinion of Learned Men, not ſo much to refer to the preſent Times of *Iſaiah* then ſpeaking, as to thoſe future Calamitous Ones, growing worſe and worſe, as they ſtill drew nearer the *Jews* Captivity. And ſo we may obſerve theſe two things worthy of our Conſideration.

Firſt, that in evil Diſtemper'd Times, in a National Corruption, when it pleaſes God to call the Good Man to himſelf, to *miniſh the few Faithful* from their Corrupter Brethren, it is a ſore Preſage of an impending Calamity; from which as the Mercy of God delivers the Juſt, ſo he Reſerves the Wicked for it.

The ſecond thing Obſervable is, that not to advert Timely, not to conſider Rightly, and lay to Heart the Reaſon of ſuch Providential Diſpenſation, is a Stupidity ſo much the more aggravating, as is the Sin and Offence then moſtly heighten'd, when the ſecure Sinner is leaſt touch'd with a Senſe of it.

To

To begin with the First, *viz.* the snatching away good Men from an evil Generation, is the Fore-runner of impending Publick Calamities.

The Righteous Perisheth.

By Perishing here, may be well enough understood, the ordinary way of Dying: But not so, however, as to Exclude any other Divine Permission of an untimely violent Death: For so *Josiah* himself, tho' next to *David* the most Righteous in the Line of the Kings of *Judah*, fell in the Day of Battle, by the Hand of the *Egyptian* too, and yet for all that, was he said to be gather'd to his Fathers, and into his Grave in Peace. And indeed Dying as he did, in the Love and Favour of God (for his Good Deeds followed him) and receiving by his Death an Exemption, as it were, from approaching Evils, might be well enough said to rest in Peace, because delivered by God from beholding that Ruine, which was intended, tho' not in his days, to be brought upon the House of *Judah*. 2 *Kings* 22.20.

Thus tho' this Righteous Person's Death was Peace to himself, yet was it a Punishment to the People and Nation, from whom he was taken: For he was taken from the Evil to

come, that Evil of Deſolation ſo much Lamented by the Prophet *Jeremy*, when the Line of Deſtruction was now drawing over the Remnant of *Judah* and *Jeruſalem*, as it was before over *Samaria*, and ſo the whole Body of the *Jews* made Captives in a ſtrange Land.

Thus if Puniſhments are Reſpited ſome time from a People otherwiſe ripe for them, for the ſake of ſome choſen Ones, who like *Moſes*, ſtand in the Gap, and for a while, divert the fiery Indignation; yet upon their Removal, Deſtruction breaks in afreſh.

No ſooner was the Righteous *Lot* eſcap'd to that little City of Refuge, which God had ſhewn him, but it rain'd down Fire and Brimſtone upon *Sodom*, and it's Neighbouring Cities. Had there been but ten Righteous in all
Gen. 19. the Plain, at *Abraham*'s Interceſſion, the Cities had bin ſpar'd: But for want of ſo few a Number, did the Flame Conſume them.

It is true indeed, it is not univerſally to be underſtood, as if the Righteous were always exempt from Temporal Puniſhments in common with the Wicked, ſo long as they are in Society with them in this World: For the Relation they bear to a Community, does involve them often in the Miſeries, as well

as

as the Advantages of a Common-Wealth.

For as the Welfare of Publick Societies, Humanly ſpeaking, depends moſtly upon the Care and Probity, the Piety, Fitneſs and Abilities of thoſe that Govern: So on the other hand, by rebating of thoſe Vertues, does the Declenſion of the State enſue. And this the Wiſe Man aſſures us (who was the beſt experienc'd in Politics of any) when he ſays, that *Righteouſneſs Exalteth a Nation*, but withal, that *Sin is a Reproach to any People.* Prov. 14. 34.

Now then, if this latter happens to be uppermoſt, as where Sin is in vogue, there muſt be a Decay of Diſcipline, a Relaxation of Laws and good Order; and if the Hands of thoſe that ſhould bind the ſeverals to their Duty, be themſelves weak and hanging down, if the Props and Supporters of *Iſrael* be ſhaken, and a Licentiouſneſs from whatever Quarter, or however caus'd, be ſuffer'd to paſs upon an ungodly People, for more Exemplary Puniſhment of Preſumptuous Sins: It cannot be, I ſay, Ordinarily ſpeaking, in ſuch a crazy Conſtitution, in ſuch a Tottering State, but that the Righteous, if there be any, ſhould Promiſcuouſly ſuffer with the Wicked.

For Bodies Politick, have their Judgment in this

this World: There is no Reſurrection of a State, and Conſequently it's Doom is by Providence determin'd here. And hence for the Iniquity and Diſobedience of a People, for want of executing Judgment and Juſtice, for Idolatry, Profaneneſs, Oppreſſion, Murder and Rebellion, does God Almighty Over-turn Kingdoms, Tranſplant Nations, as he did the *Jews* here, leading their Princes and People, their Prieſts and Prophets into Captivity, to be Chaſtiz'd and Humbled under the Burthen of their Sins.

The good Man's Lot is ſometimes then to Periſh with the Wicked, but the Periſhing of the one and the other, tho' ſeeming outwardly the ſame, yet has this difference, the one dyes in his Sins, and the other Happily makes his paſſage to a ſure and peaceful Retreat. This Latter is only taken away from the Evil to come, that ſo the greater Puniſhment might paſs on the Wicked, as it certainly muſt, when
Pſ. 12. 1. the *Godly Man faileth*, when the uſeful Man is with-held from doing any longer good to a loſt People, Infatuated in their Sins.

2 *Tim.* 4 8. It is true, Godlineſs has the promiſe of this Life, and that which is to come; but by Us Chriſtians, this Latter is moſt to be Attended

to

to, as giving us a better Light, a clearer Prospect of Rewards and Punishments, than any other Dispensation did; and therefore we are *in Patience to possess our Souls*, not thinking it a perishing to our Loss, if at some times we are, as we think, too soon remov'd from hence. *Luke* 21.19.

Neither indeed, was that other Rule of the *Mosaic* Dispensation, as to outward Temporal Blessings so generally observ'd towards the Righteous, as never to fail them; and yet withal, Reconcileable to it's Promises too, in the reason of such Holy Men as *David*, who when they enter into the Sanctuary, and consult God in his Holy Places, can well enough understand the Perishing of the Righteous, to be a Sign of God's Displeasure to those from whom they are taken, and not suffer'd to live longer with.

Thus it far'd with the Holy Men of Old, Priests, Prophets, Kings and Rulers; many of them as the Apostle speaks, *of whom the World was not worthy*, by their several Violent Deaths, to be remov'd from some one Perverse Generation or other, that would not be reclaim'd, that so the Evil intended, might after their Days, be brought upon the Wicked. *Hebr.* 11.

Thus

Thus the Periſhing of the Righteous becomes the Puniſhment of the Wicked, a Sign of their approaching Deſtruction. And no ſooner was *Joſiah* remov'd, but Wickedneſs took it's Looſe, Idolatry march'd bare-fac'd throughout the Land, the Temple was Defiled, the true Religion and Holy Worſhip ſet at naught, and Iniquity and Profaneneſs ſet up by a Law. With good Reaſon then, the Prophet takes up with the Lamentation of the Valley of *Megiddon*, the Place where *Joſiah* fell, for ſoon after did the Wickedneſs of his Poſterity, bring on that Captivity, which for his Righteouſneſs only, was delay'd before.

Zech. 12. 11.

And thus I have done with the firſt Obſervable, and have ſhewn you, that the Periſhing of the Righteous, is at ſome times permitted for a puniſhment of the Wicked.

The next thing to be obſerv'd, is the not laying to Heart, the not conſidering rightly of this matter, which was the Stupidity of the *Jews*, ſo much blam'd in my Text.

And indeed, this was the moſt aggravating Sin that could be, not to be mov'd by Example, to have no Remorſe upon the Judgments of God falling round about them: Not to Repent upon the Warning given them by preſent

ſent Calamities, eſpecially, when they ſaw the Good Man fall too, the Righteous taken away the Councellor, the able Miniſter, the uſeful Helpers withdrawn from a ſinking State.

Could they think that God ſhould ſuffer the periſhing of ſuch, and yet let the Wickedneſs of their Hands eſcape? Should not ſuch Warning make them Reflect rather, and think their own Hour was a-coming? Or could they think, that God takes pleaſure in Wickedneſs, at leaſt winks at it, and is altogether ſuch as are Themſelves? No ſuch Thoughts could happen to any one that had yet any live part, or tender Senſe about him: For ſcarcely is a Man Wicked to an Extremity at once, he comes to it by Degrees, and receives many a Check, before the Habit becomes Confirm'd and Strengthn'd in him: But when he arrives to this paſs once, that his Wickedneſſes have gone over his Head, that he is plung'd, that his Reaſon is ſunk, his Conſcience over-whelm'd, and like the *Leviathan* in the Waters, can ſport himſelf in this miry Deep, then is his Diſeaſe come to its Height, he is ſo much the more Wicked, by how much leſs he is Senſible of his Sin.

This is that Security that is proof againſt

all Correction, Deaf to all Advice and Counsel, Stubbornly bent upon Evil, and that without Remedy, because insensible of that which should work it's change.

Such a Train of ill Qualities, does this Stupid and Sear'd Conscience draw along with it: And just such a gross People were the *Jews* at this time, *so settled upon their Lees*, as the Prophet speaks, so lost to all Morality and Religion, as to doubt at length of a Providence, and to say in their Heart, *the Lord will not do Good, neither will he do Evil.* Zeph. 1. 12.

And so, no wonder we find this People so fearless of God's Judgments, taking no warning at impending Calamities, no, not so much as laying to Heart the perishing of the Righteous, who alone, if any, could have sav'd them.

The Righteous may Perish for all them, and none of these wretches lay it to Heart, the Merciful Men may be taken away, and yet none of them consider that they are taken away from the Evil to come.

And that we may see, these *Jews* were all of a piece, true *Jews* still, as hating to be Reform'd, their Character is found the same throughout both Testaments, and they that stoned

ſtoned the Prophets in the One, are for Crucifying their *Meſſiah* and King in the Other, a perverſe Generation, not to be overcome by Truth or Love, ſo prevalent over Ingenuous Minds. *Oh! Jeruſalem, Jeruſalem*, ſays our Saviour, when he wept over the unrelenting City, *if thou hadſt known in this thy Day, the things that belong unto thy Peace!* And again, *how oft would I have gather'd thy Children together, as a Hen gathereth her Brood under her Wings, and ye would not! Behold your Houſe is left unto you* Deſolate. And yet to ſee how eagerly they drew this Deſolation upon themſelves: For it was for that Blood of the Juſt One, that their Houſe was to become Deſolate, and how greedily did they covet that very Blood? *Shall I Crucifie your King?* Says *Pilate*. He ſtood agaſt at it, yet the popular Cry was, *Crucifie him, Crucifie him.* The Heathen Governor call'd for Water to waſh his Hands of this Guilt, he was for making himſelf as innocent as he could. But what ſay the Rabble, the Multitude and the Tumultuous? Rather than not have it ſo, *his Blood*, ſay they, *be upon Us and our Children*; a heavy Curſe, and what ſticks to that vagabond Nation to this Day.

But leave we now this obdurate unthinking People, and let us come nearer home with an enquiry upon our ſelves. Certainly we ſhall find more Relenting here, and indeed it is but fit we ſhould. For we of this Nation, have had our Turn of Calamities, we have ſeen the Oppreſſion of our People, and have had our ſhare in a Captivity too.

Tho' what imbitters our Cup is, our Captivity was of our ſelves, it was not a Foreign *Enemy that did us this Diſhonour, but they were Familiars of our own, with whom we took as we thought ſweet Counſels*; Men of perverſe Spirits ariſing from among our ſelves, that puniſhed us with a Sword out of our own Bowels.

When the Almighty was wont to threaten Deſtruction to the unrepenting *Jews*, he told
Iſai. 7.14. them, he would hiſs for the Fly from *Egypt*, for the Bee from *Aſſyria*, to ſpeak in the Language of the Prophet: But alas! We had viler Vermine of our own at home, the Locuſt and Caterpillar, an Army of inmate Deſtroyers laid waſt our Land. And if it might be ſaid perhaps that an open Enemy from without, could not have greatly harm'd us, yet will it not be allowed, I fear, that we had not

power

power of our selves; and that we would not use that power too, to our own Destruction.

Indeed that power we had, and too sensibly did experience it; if that be our Glorying, we may Glory; but it is in our Shame, and Confusion of face should attend us for it.

This very Day reminds us of our Humiliation for those past Transgressions, and it is by public Authority made a standing Law to our *Israel*, that once a Year at least, we should bewail our former Captivity, and Repent us of those deadly Sins that occasion'd such a National Calamity, — *Deliver us from Blood-guiltiness, O Lord, that of this Day especially, thou that makest Inquisition for Blood: Thou that sayst* Num. 35. *a Land is Defil'd with Blood, be Merciful unto this Land of ours, so stain'd as it is, not with vulgar ordinary Blood, which yet was too dear to be pour'd out like Water, but with that of our Princes and Nobles, and what is most Astonishing, even that of the Lord's Anointed, our late Slaughter'd Sovereign himself.*

And must this Land still Mourn for Blood then? Without an Attonement and a deep Repentance, it must do so.

But have we not already Repented long enough

enough? May some say, what! Still the old Saw of a returning Fast? – Ye Men of *Israel*, Ye Men of the *Sanhedrin*, Ye have given us Laws and Ordinances that are not good. Not good indeed, to those to whom they are grievous; and so the Statutes of the Almighty himself are not good to a Rebellious gain-saying People, harden'd in their Impiety, unrelenting for their Sins, and impatient of coming to an Acknowledgment of their Faults.

And if there can be found any such amongst us of that unhappy temper, to them truly the Statutes and Ordinances of this Day are not good: But then it must be confess'd, that it is their own Wickedness, their own Impenitence that makes 'em so.

If the Law of *Moses* would admit of no Sacrifice for wilful Murther; *for who so sheddeth Man's Blood, by Man shall his Blood be shed, ye shall not in any wise take Satisfaction for a Murther*, says the Law: Is it a great thing then for us, when even the most heinous Murthers (and I think that of this Day must stand by it self alone without Parallel) find Remission in the Blood of Christ, the cleanser of all Sins whatever, conjoyn'd with a true Compunction and Sincere Repentance: Is it a great thing

Gen. 9. *Numb.* 35. 31.

thing then, I say, since we Christians have a Provision now made, a Sacrifice ready to offer, to adjoyn our Tears, our Sorrow, our Confession of what we have done amiss to provoke God's Wrath against Us? Is it a great thing to melt a little into Tenderness and Compunction, to bend our stubborn Hearts, to bruise and soften them a little with the Discipline of this Day? What are we afraid we shall be too Repentant? We shall overdo in Duty? More than Compensate for our Crime? Forgive this once that exceeds to us, never was better fault committed.

But why do I Quære about the Day, as if we could be Sick of it? Since that were an Argument against the Sincerity of our Repentance, since it would seem as tho' we car'd not to remember our old Sins, and not so old neither, since within Memory of Men still living. Not remember the Murther of this Day? Why, the Decree is perpetual to that very end, it never should be but Remember'd; and for this Reason I take it, that never the like Fact a second time be done again.

If then our Repentance does not come up to this, perhaps it were as good as none, a pre-

prevaricating Repentance, a Repentance it ſelf to be Repented of.

No! The Piety and Loyalty of our Senate upon the joyful Turn of our Captivity, when Peace began to dawn upon us after a dark night of affliction; when our Ancient Laws and Conſtitutions began to revive; When Liberty truly ſo call'd, and Religion reform'd from Rage and Enthuſiaſm, regain'd their former Luſtre and Settlement, when the Crown and the Church Eſtabliſh'd (and may it be ever ſo Eſtabliſhed!) When *Moſes* and *Aaron* were in Credit and Authority with a Repenting People once more: Then it was, I ſay, that the Piety and Loyalty of our Senate, many of whom are now preſent in this Honourable Aſſembly, as they concur'd in their joyful thanks to the Almighty for his wonderful viſiting us with Bleſſings, after the time that he had plagued us; So did they lay to Heart likewiſe, look back with anguiſh upon thoſe crying Sins that brought God's Judgments ſo heavily down upon this Kingdom, and by as publick a Sanction as the Crimes were publick, enacted this Day of Humiliation, for the averting God's Anger, for imploring God's Mercy and Forgiveneſs to us of Sacred and Inno-

Innocent Blood, that it might not be visited upon Us or our Posterity. 2 Car. 2. l. 30. Manby's Collect.

But I must not forget to distinguish what our Loyal and worthy Patriots have done already to my Hand: I must not Confound the Innocent with the Guilty. We were not all of us Sons of *Corah*, not all Embark'd in the Ruin of a Flourishing Church and Monarchy; not a Quarter part of the Nation (I mean those that knew what they were a doing) did give their Suffrage or Approbation to that Horrid Pageantry of Injustice, that Murthering High Court by which our Sovereign fell.

No, the Infamy is given where due, to a part, to a Faction, to some *Armed Traitors*, who when they had forc'd from themselves the King, and then the Lords, and then the better and honester part of Themselves, sat a Junto by their own Authority, because they had Power, and thence sprang that Notorious Ordinance, that Law of King-killing, never before heard of, nor I hope, ever shall be in this Land again.

And that it was so, I cannot bring better Authority, nor more Pathetick words, or better Sens'd, then I find in the Act of

Attainder of some Guilty Persons of this Day.

12 Car. 2. *By this Horrid Action* (*i. e.* the Murther of our Late Sovereign) I Repeat the words of the Act, *the Protestant Religion hath receiv'd the greatest Wound and Reproach, and the People of* England *the most insupportable shame and Infamy, that was possible for the Enemies of God and the King to bring upon us; Whilst the Fanatic Rage of a few Miscreants, who were as far from being True Protestants, as they were from being true Subjects, stands imputed by our Adversaries to the whole Nation.*

And did we then give our Adversaries this advantage against us? Did our Sworn Enemies take occasion from hence of Magnifying themselves against us? Did they upbraid us for being better Masters in the School of Treachery, than were themselves?

Nay, did we chuse to gratifie them so far, as to be doing their own Work for them? And what they were desirous we should do

Is. 35. 25. —— *Ay, there, there, so would we have it,* might they say, never better harvest for Popery, than now. And it is all one to an Enemy, which way the Design be brought about, whether by his own Skill, or others being Instrumental for him.

And

And it is for such reason, as I take it, the 30th. of *January* stands in our Calendar a Memorial, and as much a Witness against those Factious Anti-Monarchical Men, as that other of the 5th. of *November* against that daring Popish Impiety.

They both aim'd at the Public Ruine, tho' the one happily miscarry'd in the Attempt, the other as unhappily took Effect, *and it was then their Power of Darkness.* Luke 22. 53.

If Popery be then so highly Detestable, if Arbitrary Power be so justly odious, why should either of them find room for practice with them, who say they hate them? If Arbitrary Power be so dangerous in the Prince, why should it not be deem'd so in the Subject? in a popular Junto too?

For Popery is still Popery under what Guise soever it appears, in what place soever found, and to kill Kings, and to teach Subjects to do so, is as errant Popery as any in the Court of *Rome*; as on the other hand to take away Life, Liberty and Property, without respect to Conscience and Equity, Rule of Law, and the known Justice of a Nation; is surely, I should think, as Arbitrary a piece of Tyranny, as any can be found in *France*.

1 Sam. 13. 20. If we then object these things to our Enemies, why do we not keep our selves free from their Contagion? It is true indeed we may go down, like the Children of *Israel* to the Philistines forge to whet our Weapons, and it is a Stratagem well enough, supposing we attack the Enemy with them: But for shame, let us not bring the deadly Armory to our own home: Let us take the Enemy at whatever Advantage we can, but have a care of practising these Wiles upon our selves: Otherwise we are doing their own very work for them, we are opening a Breach that they the better may come in.

Thus when the *Roman* Army was beleaguering *Jerusalem*, (at the time of the Desolation foretold by our Savior) as we learn from *Josephus* there were a sort of Zealots in the City, that did them more Service than all their battering Rams besides; by the help of this Faction it was, that the *Jews* became a Prey to the *Roman* Conquerors: Nay, tho' they could Repel the Enemy as often as they pleas'd to unite themselves, yet upon a Respite, when one wou'd think they should be taking breath, and preparing for a new Attack, what do they do but employ that time in Civil Wars among themselves?

Thus the *Roman* Army by looking on only,

if

if they had not struck a blow, might have carry'd the Town, while the *Jews* were Conquering one another, to make themselves the easier Booty to their Enemies.

We had our times of Zealotism too, and what the Miseries and Confusions then were, this very Day is a sad Remembrance of. We can undoe our selves 'tis true, we have try'd it once already: But for God's sake let not the Enemy ever have Advantage of us by a second Attempt of that Nature, *for if ever the* Romans *do come to take away our Place and Nation*, which God forbid, I wish it may not be by the help of Home-bred Divisions, by private Animosities, Secret Jealousies, and particular Interests going contrary to the Public Good. *Joh.* 11. 48.

And I can't tell how, there never were any Broils where Religion had not it's share too, be there Reason for it or no, no matter, it makes a noise, and serves for an excellent pretence to cover Villany with.

Some have an unruly Zeal, too much; it is too strong for them: Others have as little or none at all, Some are Religious, even to a Nicety and Scruple: Others are never so much as troubled with Niceties at all:

alls: Some have the power of Religion, and that's well: Others have the form of it, and they think that's better, and it may be some others there are that have neither Power nor Form, and they think it best of all: For these latter upon occasion can serve with any Zeal for Religion a-foot: Can be as Strenuous Asserters, and as violent opposers as if it were all Truth and good Earnest, when still there is something of Self, lurking at the bottom, something that does not appear at present, but may do afterward, that gives the first Spring and Motion to all.

Thus that good-natur'd thing Religion, that harmless simplicity, that well-meaning Sincerity, that inoffensive Dove, that Universal Charity that believeth all things, hopeth all things, thinketh no ill its self, and therefore cannot easily think ill of others, is for that Reason liable to the abuse of those *who by cunning Craftiness lye in wait to deceive*, and so the intention of the Religious, tho' at first it means well, yet by the Crafty Manager, often Terminates in a quite different end from what the purpose was.

And so it far'd with a great many well-meaning People, in the beginning of our late un-

unhappy Wars, who never thought things would have come to that pass as they did, or if they had thought it, would for ever have kept their Scruples in their own Breast.

A Caution then this is to us (for what has been may be) to have a Care of the beginning of things, least when we have set them a foot, and have put them out of our power, we cannot, tho' we would never so willingly, recall them back.

Rather let us bear with some things tho' supposedly inconvenient, if there be no Sin in them, than by an over-fondness of Innovation when it is unseasonable, Date the beginning of some new Deformity, rather than the mending of what we suppose Defective.

And think not the worse of me, if I speak the Sense of the Blessed Martyr of this Day; in wishing you to think well of the Piety and Prudence of those that have gone before: Those Reformers who as they were duly Qualified, and Regularly call'd, had time to Debate Calmly, to weigh Impartially, and settle orderly Matters of Religion, the Benefit of which we still enjoy, did we know our Happiness: And when we are well enough (to speak with the least) we should be very sure

of

of an Advantage, before we venture upon a Change.

Zeal is a good thing 'tis true, and Commendable, when according *to knowledge*, and in a *good Matter* as the Apoſtle ſpeaks; Otherwiſe to his ſad experience, he knew the Dangerouſneſs of it, and in nothing repented himſelf ſo much. For Zeal if blind, is a ſort of Wild-fire, that burns madly, and ſcatters its flame at Random; it ſets the Church on Fire at firſt, and then the State: And ſo the Flame that proceeds from the Houſe of God, *Devours at length all the Houſes of the Land too.*

Gal. 4. 18.

1 Tim. 1. v. 3.

1 Cor. 15. 9.

Zeal then for the Matter of it, muſt be always good, it muſt be directed to a right end, and proceed to that right end by Juſt and Equal Meaſures too; for we muſt not Rob for God, may I ſay, neither muſt we Murther Kings for the ſake of Religion.

Another Qualification of Zeal is, that a Man does not exceed the Bounds of his Vocation. *Art thou called* to be in this or that Station? Says the Apoſtle, abide in thy Vocation – let not thy Zeal Tranſport thee beyond the bounds of Duty; God Almighty Loves to be ſerv'd Regularly, he is a God of Order, and not Confuſion, No

Mr. Mede Diſcourſe 52.

1 Cor. 7.

No doubt, it was a Zeal in *Uzzah*, to put his Hand to the Ark, to hinder its suppos'd falling; yet was he smitten with Death; for this Reason, because his Zeal exceeded his Vocation, in medling with what according to a Law of God, was the Business of the Priest alone. 2 Sam. 6, 7.

'Twas a Zeal in *Saul* perhaps, to Sacrifice in the Absence of *Samuel*, but the loss of his Kingdom to his Posterity, taught him, he had much better have let it alone. 1 Sam. 13. 9.

St. *Peter*'s untemper'd Zeal, cost our Lord a Miracle to heal the Damage of it, and those two Disciples, no doubt in Zeal too, when they were for calling for Fire from Heaven, upon the *Samaritans*, received a sufficient Rebuke from our Saviour, when he told 'em, *ye know not what Spirit ye are of.* Luke 9. 54.

I cannot tell what to say to others, but methinks, I cou'd give my self this Advice, I my self cou'd learn this Lesson well enough, never to stand up for an Armed Gospel, to turn Faith into Faction, and Religion into Rebellion, as one of the Offices of our Church has it. *Office for Gunpowder Treason.*

From this untempered Zeal, managed by an unlucky Faction, was the Source of all our late Blood-shed and Rebellion, which brought on the Death of the King, and the 12 Car. 2. *Destruction of an Excellent Monarchy, the true Protestant Religion had so long Flourished under.*

And can we be too watchful of our selves, to prevent the like again? Can we lay to Heart sufficiently the Mischiefs already done? If we can, we should learn at so great cost, to be so far wise at least, as never to undo our selves by the same Methods again; never by Sinning over the same Sins, endanger the same Reproach and Calamity to Our selves and Nation once more.

If Religion plaid the Counterfeit once, we shou'd take care it shou'd do so no more; if pretended Zeal shew it self in outrage before, it should know its boundaries now.

We may give what Names we please to things; yet in their own Nature, they are what they are, and tho' we Banish 'em never so, they still recur; Truth will be Truth, and Error, Error, notwithstanding the ill Treatment of the one at sometimes, and the Colour

Colour and Specioufneſs of the other. Religion muſt be, what it is; *firſt pure*, and then *Peaceable*, the *Ornament of a Meek and Quiet Spirit*, the beſt good thing, and moſt perfective of Man's Nature, and beſt fitted for the Welfare of Human Society; *as making always for Peace, and things wherewith we may edifie one another.* Rom. 14. 19.

If it ſhews it ſelf Turbulent and Diſorderly, it is no longer Religion than in Name, it becomes a Sword in the Hand of the Revengeful, a Trick to amuſe with in the Juglar, and no other than Rage and Madneſs in the wild *Enthuſiaſt*; but all this by accident, and through abuſe of the beſt thing, by Diſtemper'd Paſſions of Licentious Men; upon which Score it is, our Saviour ſays, he came not to ſend *Peace upon Earth*, but a *Sword*, but *Diviſion* and *Variance*, *ev'n of thoſe of a Man's own Houſhold*: Not directly ſure; for there is no ſuch ill in the Nature of Religion, but through the Corrupt Will and Affections of unruly Men, in which he foreſaw what the event wou'd be. Mat. 10. 34. Luke 12. 51.

If the Corruption of the beſt things then, be thus Dangerous, what Care and Caution

ſhould we uſe againſt all ſuch Inlets of Deſtruction, *all ſuch Appearance of Evil*, tho' Recommended to us by an Angel of Light? Wou'd we then truly lay to Heart all our by-paſt Miſeries, Oppreſſions, Tumults and Deſolation, uſher'd in by this falſe Light, and pretended Zeal for Religion, the better to Cloak over a Malicious War? Wou'd we rightly Conſider, the Sins and Wickedneſs that occaſion'd the Periſhing of ſo many Righteous of our *Iſrael*, eſpecially Him of this Day, our Late Martyr'd Sovereign, a Martyr for the Law, Liberty and Religion truly ſo; nay a Martyr of the People too, whether they will or no? Would we do all this? There is no better way of Commending our Repentance, *than by bringing forth Works meet for it*; ſuch Works as ſhou'd ſhew a thorough Change.

If the *Fountains which ſent forth bitter Waters before, do now ſend forth ſweet and wholſom Streams*, we have nothing more to fear. If we ſtear a quite different Courſe now, avoiding the Rock of Offence, at which we ſtruck before: if we leave off our Old Sins: and tho' we heartily lov'd 'em once, can now

now as Heartily pray in the Language of our Church against *Sedition, Privy Conspiracy and Rebellion*: If in stead of Wrath, Hatred, Malice, Evil-speaking, &c. *Those Lusts from whence Wars proceed*; We are able to put on Gentleness, Meakness, Charity, Long-Suffering, Patience, *forbearing one another in Love*, &c. then is our Work of Repentance in a great Measure Accomplisht, then are we said to be Adorn'd with that peaceable Christian Spirit; *to partake of that Wisdom from above, full of Mercy and good Fruits, without Partiality, and without Hypocrisie; the Fruit of which Righteousness, is sown in Peace of them that make Peace.*

St. James 3. 7. 4.

James 3. 17. 18.

If we come thus far, the Remaining part is easie, and flows as a Consequence from the former Vertues, *viz.* a Submission where due, a ready Obedience to Authority, a regard to our Superiors, an awful Reverence to Crown'd Heads, a Dutiful Subjection to their present Majesties, whom God has set over us, ev'n in the Race and Lineage still, of that Glorious Martyr, we now Commemorate.

This

This indeed is laying to Heart our former Sins and Iniquities, when we can leave of *speaking Evil of Dignities*, and ev'n in this *Our Day* at least, cease to Disturb the Ashes of that Good and Religious Prince, who fell by His People's Sins. It was our shame, not his, and shall we not then take away that Reproach from us?

If our Repentance be Hearty, we cannot surely either our selves be still Reviling of his Memory, or have an Itch and Pleasure in those that do ——— but I must have done.

1 *Tim.* 2. And for a better Farewell, shall direct to one right use of Religion especially, and that is, according to the Apostolick Canon, to Exhort *that Prayers and Supplications may be daily made for Kings and all that are in Authority, that we may lead peaceable quiet Lives in all Godliness and Honesty.* You see the Reason of the Apostle for this, that *we may lead peaceable Lives in all Godliness and Honesty*; Obedience to the State, has an Influence upon the Church and Religion too. They naturally help one the other, they either fare well or ill together.

In

In a Word then, let us Conjoyn what things the Apostle has Conjoyn'd, and why should we separate them? Let us put together in our practice, what St. *Peter* has given us together in his Precept, and *That is, Let us fear God, and Honour the King.* 1 Pet. 2.

FINIS.

ERRATA.

PAg. 12. l. 12. read *we*; p. 20. Marg. *dele 1 Sam.* 13. 20. p. 24. l. 2. read *Change.*

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